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This practice obviously cannot be regarded simply as the addition of another stone or branch to the mound intended to protect the corpse or skeleton from wild animals. At first sight it may appear to be a protective rite against the ghost hovering over the grave; but the praying mentioned by Olpp, as well as the statement made by Hahn's informant, that people sometimes go to pray at the graves of their ancestors, argue against this view. There is, moreover, the fact, recorded by Biden and Kling, that the name "heidje eibib", or more correctly *Heitsi Eibib*, is associated with this practice. This is also mentioned by Alexander.[1] "These Namaquas," he says, "thought that they came from the East. In the country [Great Namaqualand] there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones, on which had been thrown a few branches; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap; they do not know what he is like, or what he does; they only imagine that he also came from the East, and had plenty of sheep and goats; and when they add a stone or a branch to the heap, they mutter, 'Give us plenty of cattle.'"

Now *Heitsi Eibib* is one of the most prominent figures in the religion and mythology of the Hottentots. This practice, therefore, is linked up with another aspect of Hottentot religion, the cult of hero deities, to which we shall turn shortly. One other point must also be noticed, to which we shall have to return. This is the distinction made by Alexander between ordinary graves and the large mounds specially connected with *Heitsi Eibib*.

Worship of the Moon

All the Hottentot tribes have for a considerable time been more or less under the influence of missionaries. As a result their traditional religion has fallen largely, if not completely, into decay, and the great majority of the people in fact now claim to be Christians. The reports available about their religious beliefs and practices at the time when they first came in contact with Europeans are very inadequate; but even the later writers, although adding considerably to our knowledge, have, with the exception of Hahn, made little attempt to inquire more systematically into the subject. It is perhaps hardly possible, therefore, to arrive at anything like a full conception of the original religious cult of the Hottentots.

[1] *Expedition of Discovery into the Interior of Africa*, i, 166.

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There is, however, some ground for supposing that, like the Bushmen, they formerly invoked the Moon. A number of the earliest writers state that at new moon and at full moon the people spent the night in dancing, singing, and merrymaking,[1] and Valentijn also speaks of their sitting at new moon on the bank of a river and throwing balls of clay into the water.[2] It is by no means clear what was the exact meaning of this proceeding; one suggestion is that it was a rain-making rite, but there is no evidence to support this view. Kolb, again, says that the Cape Hottentots looked on the Moon as their visible God, which they called *Gounja* or "Great Chief". At new moon and at full moon they would dance, jump, and gesticulate all through the night in its honour, and looking towards it would sing: "Be welcome, give us plenty of honey, give grass to our cattle, that we may get plenty of milk."[3] And similarly Roos and Marais write of the Naman: "Their religion consists principally in worshipping and praising the new moon. For when it appears the men place themselves together in a circle and blow on a hollow pipe or similar instrument, whereupon the women begin to clap their hands, and dance round the men, continually crying out that the last moon had protected them and their cattle well, and they hoped the same from this new moon. In addition the first Cabonas [//Habona or //Haboben] whom we met praised the moon especially for having brought into their land a people from whom they had received so much good."[4] The dance described here is the ordinary reed dance of the Naman, but the invocation of the new moon shows clearly that the occasion was more than a mere social festivity.

The facts noted above, sketchy as they are, seem to indicate beyond doubt that the Hottentots revered the Moon. Nowadays the prayers are no longer heard, and the worship has ceased, but the new moon is always hailed in welcome, and at full moon "the old heathens with the young people" still hold their dances to the music of the reed pipes, rommelpot, or the fiddle.[5] The Moon, as we have seen, also figures in the mythology of the people, where it is associated with the origin of death: it promises immortality to men, and when they are deceived by the hare, it is also the avenger, punishing the fateful messenger. Both it and the sun are said to have lived on earth before

[1] Dapper, op. cit., 277; Wikar, "Berigt aan van Plettenberg," 104; Thunberg, op. cit., ii, 42; Hahn, op. cit., 39–40 (quoting Plütschau and Vogel).
[2] *Oud en Nieuw Oost Indie*, part v, 158 (quoted by Hahn, op. cit., 38).
[3] *Vorgebirge der Guten Hoffnung*, 50–1.
[4] "Rapport aan den Heere van Tulbagh," 56. [5] Olpp, op. cit., 25.

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there were people,[1] but no other myths connected with it have been recorded similar to those found among the Cape Bushmen.

The eclipse of the moon is always considered a bad omen. "One would almost believe that a great calamity had befallen a kraal," writes Hahn, "such is the disturbance on such occasions. I have seen people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertaking."[2] The same dread significance is attached to the eclipse of the sun. Like that of the moon, it is believed to herald much sickness and even death. Other celestial phenomena are also ill omens. The appearance of the Aurora australis or of a comet threatens war and death—"we are overpowered by //Gauna," say the people, "war is approaching, we are going to die"—while a shooting star indicates that sickness will spread among the stock, and the people on such occasions move to another locality, and implore the star to spare them.[3] The stars, as we have seen, are said to be the eyes or the souls of the dead; but there is no mention of prayers for food or rain to either them or the sun such as are found among the Cape Bushmen. It may be noted, however, that a religious dance is held at the first rising of the Pleiades after sunset, when prayers are offered to *Tsui //Goab* for rain.

Supernatural Beings

Apart from the invocation of the Moon, the religious cult of the Hottentots seems to have centred mainly in the worship of Heroes, derived partly from animistic beliefs, partly from a personification of the natural forces producing rain. Of the beliefs and observances connected with these beings we have much fuller information, and it is apparent that they played a more prominent part in the religious life of the people than did the Moon. Three names stand out in Hottentot ritual and mythology: *Tsui //Goab*, *Heitsi Eibib*, and *//Gaunab*. All three, it will be observed, are masculine in form, as is also the name for the Moon, *//Khab*.

Tsui //Goab is the great Hero of the Nama and other Hottentot tribes. The name is usually translated "sore (or wounded) knee", from *tsu* or *tsui*, sore, wounded, and *//goab* or *//khoab*, the knee. Its origin is told in the following myth: "*Tsui //Goab* was a great powerful chief of the Khoikhoi; in fact, he was the first Khoikhoib,

[1] Schultze, op. cit., 387. [2] Op. cit., 131; cf. ibid., 89.
[3] Hahn, op. cit., 89; Campbell, *Travels in S. Africa*, 426–7, 428–9.

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from whom all the Khoikhoi tribes took their origin. But *Tsui //Goab* was not his original name. This *Tsui //Goab* went to war with another chief, *//Gaunab*, because the latter always killed great numbers of *Tsui //Goab*'s people. In the fight, however, *Tsui //Goab* was repeatedly overpowered by *//Gaunab*, but in every battle the former grew stronger; and at last he was so strong and big that he easily destroyed *//Gaunab* by giving him one blow behind the ear. While *//Gaunab* was expiring he gave his enemy a blow on the knee. Since that day the conqueror of *//Gaunab* received the name *Tsui //Goab*, 'sore knee' or 'wounded knee'. Henceforth he could not walk properly, because he was lame."[1]

This derivation is discredited by Hahn, who interprets the name as "the Red Dawn". His reasons are chiefly philological, elaborated under the influence of the mythological theories current in the middle of last century and associated mainly with the name of Max Müller. But he adduces three other considerations: that the Korana believe *Tsui //Goab* lives in the Red Heaven or Red Sky; that another mythological personage whom he equates with *Tsui //Goab*, *!Eixa|kha-//nabiseb*, "The Man whose body has a brass-coloured backbone," is addressed as "Thou who paintest thyself with red ochre"; and that "when the day dawns the Khoikhoi go and pray, with the face towards the East: O, Tsui//goa, All-Father."[2]

Still another interpretation of the name, given by Kroenlein in his Nama-German dictionary, is the "painfully-invoked one", from *tsu*, painful, difficult, and *//goa*, to pray earnestly. Commenting upon this, Schultze, who himself accepts the first derivation, remarks caustically: "I believe that on this point the missionary Kroenlein has given the philologist Kroenlein a blow from behind!"[3]

Tsui //Goab is said to have been a great chief, a notable warrior of great physical strength, and a powerful magician.[4] According to Nama belief, he first made the rocks or stones from which the ancestors of the Hottentots came,[5] while the Korana say that he made the first man and woman.[6] He could do wonderful things, which no other man could do, because he was very wise; he could tell what

[1] Hahn, op. cit., 61. Other variants of the same myth are given by Moffat, *Missionary Labours in S. Africa*, 258; Wuras, in Appleyard, *Kaffir Grammar*, 13, and in Hahn, op. cit., 61–2.
[2] Op. cit., 122–4.
[3] Kroenlein, *Wortschatz der Khoi-Khoin*, 329 s.v. "*Tsu-//goab*"; Schultze, *Namaland und Kalahari*, 447.
[4] Hahn, op. cit., 48, 50, 62 (quoting Moffat and Wuras, loc. cit.); Olpp, *Angra Pequena*, 28.
[5] Wikar, "Berigt aan van Plettenberg," 104.
[6] Hahn, op. cit., 62, 105. For a similar belief held by the Cape Hottentots, cf. Graevenbroeck, "Uit den Ouden Tijd," 369.

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771 773 would happen in future times; he died several times, and each time he rose again. "And whenever he came back to us, there were great feastings and rejoicings. Milk was brought from every kraal, and fat cows and fat ewes were slaughtered. *Tsui //Goab* gave every man plenty of cattle and sheep, because he was very rich. He gives rain, he makes the clouds, he lives in the clouds, and he makes our cows and sheep fruitful."[1] Another of Hahn's informants, speaking of the origin of his tribe, said: "That very thing, the *//Habobe*, has been made by *Tsui //Goab* in this country, and */Khub* [Lord, another name for *Tsui //Goab*] has made us, and has given us this country. He gives to us the rain, and he makes the grass grow."[2] He is ubiquitous, and the people take oaths by him, "thereby signifying that they regard him as a moral being which averts evil"; health and recovery of health are due to him, and when taken by sudden surprise they use his name in the form of an exclamation: "*Tsui-//Goatse* !"[3]

773 796 On certain occasions *Tsui //Goab* is worshipped openly as the rain-giver. Hahn, as we have just seen, says that the Naman leave their huts with the first rays of the dawn, and invoke him. This is not mentioned by any other writer; but there is further evidence of worship directed towards him. The missionary, George Schmidt, who worked among the Hessequa, one of the Cape Hottentot tribes, from 1737 to 1744, has left on record a short but very important description of one of their religious ceremonies. "At the return of the Pleiades these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon mothers will lift their little ones in their arms, and running up to elevated spots, will show to them those friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will assemble to dance and to sing according to the old custom of their ancestors. The chorus always sings: 'O Tiqua, our Father above our heads, give rain to us, that the fruits (bulbs, etc.), uientjes, may ripen, and that we may have plenty of food, send us a good year.'"[4] *Tiqua* is an early form of writing *Tsui //Goab*; and the prayer shows clearly that he is here regarded as the god of the rain-giving clouds and of the food-producing fields.

Tsui //Goab is also invoked by the Naman, at the great annual rain-making ceremony, *guri ǂab* ("yearly killing"), which is the most

[1] Hahn, op. cit., 61. [3] Ibid., 64.
[2] Vedder, "The Nama," 130; Hahn, op. cit., 62; Schultze, op. cit., 447–8.
[4] Hahn, op. cit., 43; quoting *Basler Magazin*, 1831, p. 12.

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turned back with cattle and all to the BeChwana, by whom they were murdered with assegais."[1] A thoroughly convincing proof!

Appendix

Comparative Note on Bushmen and Hottentot Religion

The analysis given above of Hottentot religious conceptions shows that in many respects they bear a striking resemblance to those of the Bushmen, although there are also considerable differences. Both peoples worship the Moon. The Southern Bushmen also have prayers to the sun and to various stars, which the Hottentots and most of the Northern Bushmen have not, but even here the worship of the Moon is far more developed than that of the other celestial bodies. This common feature is all the more significant since none of the Bantu peoples of South Africa pray to the Moon.

Neither Bushmen nor Hottentots, again, have any organized family or tribal ancestor worship, nor any form of religious practice in which the spirits of the dead are regularly invoked or propitiated, although among the Southern Bushmen as well as among the Hottentots dead people are occasionally prayed to. In the beliefs of both peoples the dead are in some way connected with the stars, but it is held above all that dead people become mischievous ghosts, which in particular are the cause of sickness and death. Both the Northern Bushmen and the Hottentots use some form of the word *//gaua* for these ghosts, although the Hottentots customarily speak of them as */hei /nun* and by certain other names as well. Among both peoples, moreover, the magicians are somehow in special contact with the ghosts, and consequently have the power to cure the illness caused by them. Certain of the North-Western Bushmen, however, believe also that the soul of a dead person, as distinguished from his ghost, goes to live with the being *Huwe* in a house in the sky, while the Southern Bushmen likewise speak of an afterworld to which dead people go, without, however, associating this afterworld with any supernatural being. These beliefs are apparently not found at all among the Hottentots.

Both the Northern Bushmen and the Hottentots further use the word *//Gaua* as the name of a definitely personified being, closely connected with the ghosts of the dead. But here there is also a difference. The Hottentots regard *//Gaunab* primarily as an evil being,

[1] Op. cit., 122.

2: Schapera E-4, 5 (no date) 1930
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who causes sickness or death. The Northern Bushmen likewise believe that he causes death, but do not seem to attach any special significance of evil to him, save where there has been Hottentot influence. He is associated by them more particularly with certain phenomena of nature, such as thunder and lightning, shooting stars, the wind, etc., so that Miss Bleek actually regards him as a personification of the wind and the storm, while Pater Schmidt looks upon him as an ancient sky god ("Himmelsgott").[1] Closer analysis shows, however, that the phenomena of nature regarded as manifestations of *//Gaua* by the Northern Bushmen are all looked upon primarily as mediums through which he inflicts misfortune and death; and similarly we find that among the Hottentots the whirlwind, the eclipse of the moon and the sun, the rainbow and the Aurora australis are all natural phenomena of ill omen specially connected with *//Gaunab*. Since the lightning is actually a frequent cause of death, while the other phenomena, such as comets, shooting stars and eclipses, are owing to their very nature readily regarded as ominous, it is perhaps not far-fetched to see in this the reason why they should have become specially connected with *//Gaua*, the cause of sickness and death.

The impression one gets, reviewing the evidence as a whole, is that among both the Hottentots and the Northern Bushmen the term *//Gaua* has several different references, which, however, are not consistently distinguished by the people themselves. Sometimes it is used for the ghost of a dead person, sometimes as a collective name for these ghosts, sometimes, again, in the sense of a personified being with various special attributes. The beliefs regarding *//Gaua*, in other words, are not crystallized into clear-cut conceptions, but are vague, inconsistent, and ambiguous. Consequently those interpretations based solely upon the conception of *//Gaua* as a personified being must be rejected as one-sided and obviously inadequate. If any special interpretation is to be sought, and in the light of our present knowledge there is none which can be advanced with full confidence, the most fruitful approach would seem to be that *//Gaua* must be regarded as a vague conception founded upon the beliefs about the fate of the dead and the ways in which the latter can affect the living society.

//Gaunab in Hottentot mythology is in conflict with *Tsui //Goab*, the creator, the guardian of health, the source of prosperity and

[1] D. F. Bleek, "Bushmen of Central Angola," 124; W. Schmidt, "Die alte Buschmann-Religion," 295.

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abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. *Tsui //Goab* appears to be essentially the personification of the natural forces producing the rain, and as the rain god he is the object of a special cult. In all this he resembles closely the being variously known as *Huwe*, *Hishe*, *Erob* or *Thora* by the Northern Bushmen, and as *Cagn*, the Mantis, by the Bushmen of Basutoland. *Huwe*, too, is the creator, he controls the rain, thunder, and lightning, he is the source of abundance and of good luck in hunting, the protector of his people from illness and danger, and to him are directed the ceremonies and prayers for rain, food, recovery from illness, etc.

But among certain of the North-Western Bushmen *Huwe* also dwells in a house in the sky where he receives the souls of the dead. This belief is apparently not found at all among the Hottentots, nor has it been recorded of the other Bushman tribes. It is also held, however, in what appears to be a far more elaborate form, by the Bergdama. Among this people we meet with the conception of */;Gamab*, whose name Vedder derives from the root *//gami*, "water," and whom he regards as "originally the god of the rising clouds and of thunder and fountains". *//Gamab* is the only supernatural being of whom the Bergdama speak. He is the source of life and death, abundance of food, etc., and he lives in "heaven" in a village where he gathers about him the souls of the departed. The Bergdama trace out in great detail the movements of the soul from the moment of death till its arrival in *//Gamab's* village, and the life led there is minutely described.[1] In view of the fact that this particular series of beliefs and its associated rites appear to be the central feature of Bergdama religion, are entirely absent from the Hottentots, and occur in a much-attenuated form only among certain North-Western Bushman tribes who have been much in contact with the Bergdama, one feels justified in assuming that the connection of *Huwe* with a "sky dwelling" to which go the souls of the deceased can be definitely attributed to Bergdama influence.

Among the North-Western Bushmen *Huwe* also figures in the boys' puberty ceremonies, whereas among the Hottentots neither *Tsui //Goab* nor any other supernatural being is in any way connected with these ceremonies. Here we have an important distinction, and one which must further be correlated with the fact that the Southern Bushmen do not appear to have any puberty ceremonies at all for

[1] Vedder, *Die Bergdama*, i, 97 sqq.; *idem*, "The Berg Damara," 61 sqq.

2: Schapera E-4, 5 (no date) 1930
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boys. This particular association, in other words, is peculiar to the North-Western Bushmen; but whether it has been borrowed or is simply a local development cannot be decided in the light of our present knowledge.

Finally, the Hottentots speak also of *Heitsi Eibib*, who seems to be a sort of ancestral hero, and who is worshipped at his "graves", where he is prayed to for success in hunting, etc. His mythological character in certain respects resembles that of the Mantis among the Cape Bushmen, but the latter is not the object of a grave cult, and this *Heitsi Eibib* primarily is. There is no being corresponding to him among the Northern Bushmen, although his name occurs, obviously as a borrowed element, in the *Heiseb* of the Heikum of Etosha Pan and of North-East Ondonga (among the former as that of a "bringer of blessings", among the latter as that of an "evil spirit"!), and possibly also in the *Hishe*, i.e. *Huwe*, of the Naron and Auen. Consequently this conception must be regarded as peculiar to the Hottentots.

The resemblances noted above are far-reaching, even when allowance is made for the by no means insignificant differences in detail. The Northern Bushmen especially seem to have many elements of religious belief virtually identical with those of the Hottentots. There has certainly been a good deal of mutual influence here, but the similarities not so much in detail as in general features are too numerous and too fundamental to be attributed solely to borrowing. Meticulous comparison must unfortunately be ruled out as at present inadvisable: we know far more about the religious system of the Hottentots than we do about that of the Bushmen, of which indeed the available information is so scanty that any elaborate discussion based on it can only be regarded as somewhat speculative. It can nevertheless be fairly confidently asserted that among both the Northern Bushmen and the Hottentots we find, in addition to the worship of the moon, the cult of mythical beings derived partly from animistic beliefs (*//Gaua*), and partly from the personification of the natural forces producing rain (*Tsui //Goab*, *Huwe*). It must be concluded therefore that both peoples have on the whole the same religious system, although there are obviously also considerable differences in detail which still have to be explained. The importance attaching to this community of beliefs is emphasized by the fact that this religious system differs essentially from that of the neighbouring Bantu.

The Southern Bushmen to some extent stand apart from the rest.

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They share with their Northern relatives and with the Hottentots the cult of the moon and several beliefs concerning the dead and natural phenomena, and the conception of the Mantis among the Basutoland Bushmen can possibly be linked up with that of *Huwe* among the Northern tribes. But the beliefs centring in the Mantis among the Cape Bushmen have no parallel further north, nor, on the other hand, do they seem to have anything exactly corresponding to either *Huwe* or *//Gaua*. Their mythology, again, is far more elaborate than that of the Hottentots, which in turn is more developed than that of the Northern Bushmen. Underlying these superficial, but unquestionably significant, differences, there is of course a great deal of fundamental similarity, as we have had occasion to note in our discussion of Bushman religion. As far as present indications go, it seems evident that while we can safely speak of one religious system common to all the Bushmen and Hottentots, we must also distinguish between the Southern Bushmen on the one hand and the Northern Bushmen and Hottentots on the other, and that a further distinction must be made in certain respects between the two latter. A good deal of further research in the field is still necessary, however, before we can finally disentangle borrowed elements from specifically local developments. The fact still remains that no really satisfactory account is available of the religion of any single Bushman tribe or of the Hottentots.

5: Vedder M-5 (ca. 1910) 1928
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been done away with, the worship has ceased but the moon-light dances are still in vogue and are still regularly got up here and there. 782 535 178

The majority of the Nama have become Christians, taking a pride in being called Christians, more or less. Heathenism has been cast into oblivion to such an extent that the investigator can hardly expect any results from his researches even among the old heathens still left in out of the way places.

VI. Witchcraft and Superstition.

1. As is the case in all other religions, so also in the Nama religion does the worship go hand in hand with partly stable, partly ever-changing superstitious beliefs and customs. The skilled eye of the investigator will be able to discriminate between the two, and know how to keep these domains of religion and of superstition distinctly apart. In spite of the fact that these two are so closely related in the consciousness of the tribe, that the one always contains the other, yet the characteristic feature that a tribe forgets its religion and exchanges it for another, much more easily than it gives up its superstitions, will not go by unobserved. For this reason it is not to be wondered at that the reports about the hereditary religion of the Nama are very sparse and difficult to understand, whereas the superstitions can easily be investigated and related and that witchcraft is still in force, being indulged in secretly, reservedly, avoiding all publicity in one place or unashamedly and publicly in another, according to circumstances. 771 [754]

2. The Nama belief in immortality is hardly stronger than their fear of ghosts. Everywhere they relate of departed souls of olden as well as modern times, which have reappeared in some form or another. 775

No wonder that the heathens never laid out graves conjointly, but buried their dead somewhere in a solitary place and secured the grave with heavy stones. This does not only happen because they want to protect the corpse against being damaged by the animals of the desert, but actually also in order to prohibit them from rising up again. 764 776

Heisib, who has already been mentioned, for this reason entrusted his subjects to cover him up with "soft stones," when he died, as he had the intention of *rising* from the grave and would be impeded by "hard stones."

They regard many symptoms on the body of a dying person, or on the bodies of relatives, and above all, strange ways of behaviour among animals, as precursors of death. 763

3. He who treads on a grave, passes one unmindfully, or points at a grave with his finger has disturbed the rest of the dead and must expect his revenge. When the corpse of an acquaintance or a relative appears to one in a dream, he 769 787 761

9: Ten Rhyne D-5 (1673) 1933
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arborem. 9. ad [n]) casas anserinas. 10 ad [o]) flumen latum. 11. ad paradisum, locum propter amoenitatem ita appellatum: ubi ex argillaceae terrae, aquas inquinantis, copia magna boni laticis inopia est. 12. Ultimo denique ad [p]) concharum sinum, qui cxxxvi. circiter leucis a *Propugnaculo* distat.

CAP. XIX.

De modo saltandi.

Tripudiis, quae miris gesticulationibus exercent, summopere gaudere videntur: cum, si vel minimus in illis religionis sensus sit, illam saltationis ritu maxime peragant. Quamprimum enim luna exsurgit, undique concurrunt. Mares prono corpore pedibus fortiter pulsant humum, unisono, sed vel remissione vel intentione, ejulatu boantes, vultu semper aeque gravi; ubi feminae circumsedentes maribus plaudunt canentes. Quod si forte in nostratium aedibus *speculum* offendant, ridiculo gargalismo animum titillant, propria cum *Narcissa* delectati forma, mimicis gestibus in effusos dissolvuntur saltus, ut saepe defessi prosternantur; sicuti saepius ab *Hottentotto* juvene, in nostro hospitio famulante, conspexi.

CAP. XX.

De Religione.

Barbara licet & plane brutalis haec *natio*, ut inter eas [q]) gentes, quae legem etiamsi non habent, naturae quae legis sunt, faciunt, recenseri non possit exiex. Attamen *summi* cujusdam *Entis* vel leviculam cognitionem habere videntur, saepe de *supremo* quodam *Capitaneo* memorans:

n) de ganse krallen.
o) brede rivier.
p) Mossel-baey.
q) Roman. cap. 2.

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*I take this to be a mistake for Kafferkuils rivier. Mossop (V.R.S. 12, Appendix C) identifies Caffer Kuils rivier (doubtfully) with Palmiet Rivier in the Caledon district, which suits this passage. Mossop's notes to his translation of Schrijver's journey to the East (*op. cit.*) give the best information available on this whole itinerary. (E.F.)

[r]) Most of the early writers on the Hottentots state that at new moon and at full moon the people spent the night in dancing, singing and merrymaking. None of them, however, declare explicitly that the Hottentots worshipped the moon, except for Kolb, who says that they looked on the Moon as their visible

9: Ten Rhyne D-5 (1673) 1933
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River;* (5) to Knoflocha Krallen; (6) to Botter River; (7) to Rivier Sonder Ryndo; (8) at six days' journey from the Fort, Jacob Ragun's Boom; (9) Ganse Krallen; (10) Brede River; (11) at Paradise, a place so called on account of its charm, where by reason of the prevalence of clayey soil which colours it, there is a scarcity of good water; (12) the last stage, to Mossel Bay, about 136 *leucae* distant from the Fort.

CHAP. XIX.

Their Mode of Dancing.

They take the greatest delight in dancing, which they perform with astonishing gesticulations. If they have the least feeling for religion, it is in the observance of the dance that they most show it. As soon as the moon rises, they run together from all sides. The males, with their bodies leaning forward, stamp on the ground vigorously with their feet, lustily chanting in unison with rising and falling intensity, and with a fixed expression of seriousness on their faces; the women sit round in a circle clapping and singing.*1)

If by chance they encounter a mirror in the houses of our countrymen, charmed like Narcissus by their own appearance, they express their amusement and delight by a ridiculous display, abandoning themselves to a wild pantomimic dance before the mirror until often they collapse with exhaustion. I have frequently observed this in the case of a Hottentot youth, a slave in the house where we lodged.

CHAP. XX.

Religion.

Though this nation is barbarous and brutish, yet, since it is numbered among those peoples who though they have not the law yet do the things that are of the law of nature, it cannot be regarded as being utterly lawless. They seem even to have some slight knowledge of a supreme being, since they often speak of a Great Chief; for when the

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God, which they called *Gounja*, or "Great Chief", and who gives the words of a prayer addressed to it. Ross and Marais, in 1783, also record an invocation to the moon. The evidence is on the whole very slight, but if taken in association with the fact that the allied Bushmen unquestionably prayed to the Moon, there seems no good reason to doubt that the Hottentots also revered the earth's satellite, which figures so prominently too in their mythology. The question is discussed more fully by Schapera, *op. cit.*, 378-6.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

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ffection, or gratitude inspired by each. By this constant ound of varied pleasures his appetite is freshly whetted. A isobedient wife he beats, one whose badness is beyond eform he puts away.

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If a woman bear a live male, the father makes her a resent of a cow that is with calf, and the mother is astructed to rear the boy on her own milk and that of the east; and he brings him up with due care, and sees to it hat his property increases. If a woman bear a daughter, he husband gives the same commands to her as when cknowledging a son; but when the child is strong enough o be able of its own accord and unaided to allay its thirst rom a vessel with milk, water, or beer, he forthwith joins he cow which he gave for the nourishment of his daughter, ogether with its calf, to the rest of his herd.[36]) The

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omen lead a hard, rough life which produces barrenness; hey are scarcely adolescent before they are effete. This is n my judgment the reason for the smallness of the opulation.

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They worship the sun and value it highly as the author of ll good. The moon they despise. They call the sun *sore*, he moon *cha*, the latter being also their word for dung. t seems as if they imputed to the moon all diseases of men nd beasts, the inclemency of the sky, and the prevalence of isasters of every kind.[37]) When the moon is full, women who are in their monthly courses blame it for their illness.

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[The women stand up and part their legs to make water; he men bend their knees and almost touch their ankles with their hams. Neither sex breaks wind or belches. They express their disgust pretty sharply, and not without excuse, when they meet this fault in Europeans.[38])] They also condemn with curt and biting ridicule the precious necklaces of the Europeans, strung with a needle on a slender thread, bought for a greater price than the largest flocks of sheep, and having no other use, convenience, or value than that fictitious one that luxury provides. Yet

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they themselves sometimes banish or avert diseases by the power of entrails and intestines which they hang round their necks, and by the fat of slaughtered beasts, remedies greatly scoffed at by our countrymen.

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[37]) On the Hottentot beliefs relating to the sun and the moon, see above, pp. 138, 141. (The Naman use the terms *sores* for the sun, and //*kaub* for the moon; and so do the Koranna, so that G. is obviously referring to the Hottentots. He is wrong, however, in stating that the same word is used for "dung" as for "moon." The former, in Nama, is *zoaib*.)

[38]) The passages within square brackets are omitted by van Goedt in his Dutch translation of G.'s MS.